



SILA: Cultivation of Goodness & Morality

Sharing with Bro. Billy Tan

Part 2 in a series of sharing that explores application of humanistic psychology in how we understand and practice the Sublime Eightfold Way on a daily basis from a modern and scientific perspective.



THE WAY OF THE BUDDHA



- ① **Sammā Diṭṭhi:** Harmonious Perspective ("Right View")
- ② **Sammā Sankappa:** Harmonious Orientation ("Right Intentions")
- ③ **Sammā Vācā:** Harmonious Speech ("Right Speech")
- ④ **Sammā Kammanta:** Harmonious Action ("Right Action")
- ⑤ **Sammā Ājīva:** Harmonious Lifestyle ("Right Livelihood")
- ⑥ **Sammā Vāyāma:** Harmonious Exercise ("Right Effort")
- ⑦ **Sammā Sati:** Harmonious Attention ("Right Mindfulness")
- ⑧ **Sammā Samādhi:** Harmonious Equilibrium ("Right Concentration")

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CULTIVATION OF MORALITY

THE MIDDLE WAY

Kāmesu-kāma-sukhallikā-nuyoga
INDULGENCE IN SENSUAL PLEASURES
Expression Of Emotional Excitement
By Releasing Tensions in Action

THE TWO EXTREMITIES

Atta-kilamathā-nuyoga
SELF-TORMENT & SELF-MORTIFICATION
Suppression Of Emotional Urges
By With-holding all Tensions

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CULTIVATION OF MORALITY

EXPERIENTIAL REALITIES

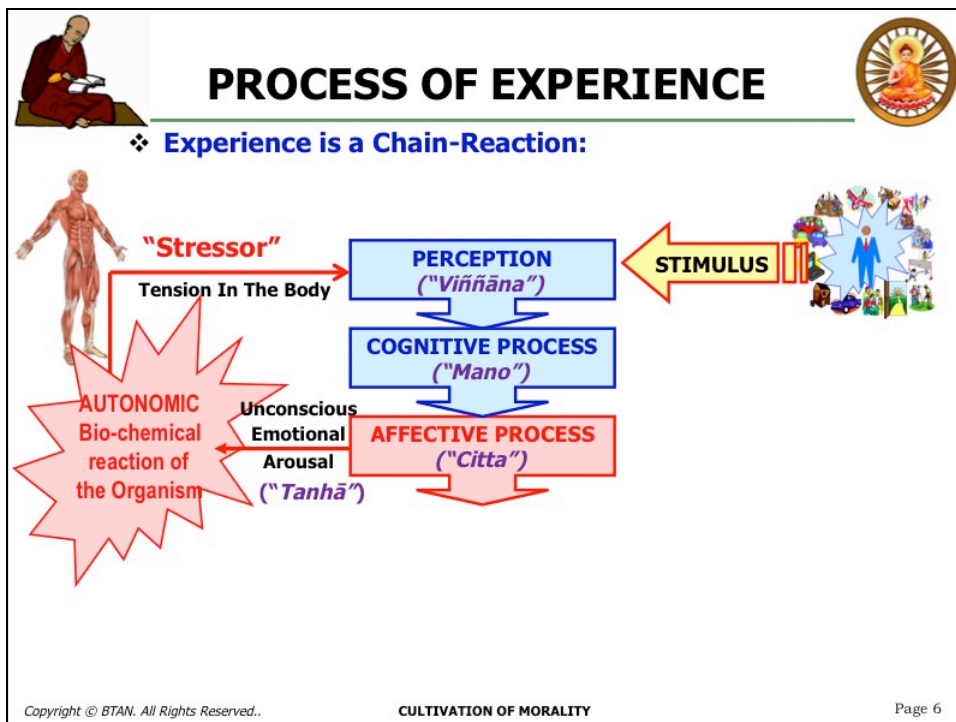
Abandon all evil ways,
Enter the good life,
Purify one's mind
~ this is the teaching
of the Buddhas.
(Dhammapada verse 183)

Sabbapāpassa akaraṇaṃ,
Kusalassa upasampadā,
Sacitta pariyodapanam ~
Etaṃ Buddhāna' sāsanaṃ.

**Emotions dominate the world,
emotions create distress;
Emotion is that one thing,
to which all are spellbound.**



**Cittena nīyati loko
cittena parikkassati –
Cittassa ekadhammassa
sabbeva vasamanvagūti**
(SN I.62 – Citta Sutta)



PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:

The diagram illustrates a vertical flow of three boxes: 'PERCEPTION ("Viñāna")' in a blue box, 'COGNITIVE PROCESS ("Mano")' in a blue box, and 'AFFECTIVE PROCESS ("Citta")' in a red box. A red arrow points from the top to the bottom. To the left, a red box contains 'STRESS "Dukkha"'. To the right, red text reads 'Physiological Disturbance (STRESS) "Fight or Flight"'. An anatomical drawing of a human body is on the left, and a Buddha icon is in the top right corner.


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PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:


This diagram is similar to the one on page 7 but includes a feedback loop. A purple cloud on the right contains the text 'MEMORY, IMAGINATION & EXPECTATION (Lobha, Dosa, Moha)'. A purple arrow points from this cloud to the 'COGNITIVE PROCESS ("Mano")' box. Below the main flow, an illustration of three figures in a tug-of-war is accompanied by the text '“Tug-of-War” Feeling vs Thinking'. A red box on the right contains 'DISTRESS "Domanāsa"'. A Buddha icon is in the top right corner.

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COGNITIVE DISSONANCE

("Vicikicchā")




- ❖ When "FEELING" and "REASONING" pull in opposite directions and one experiences **cognitive dissonance** ("vicikicchā");
- ❖ One invariably reacts according to FEELING, and then "justify" one's **emotionally charged decisions** with clever "reasoning".




"FEELING"
Affective Process
(EMOTIONS)
("citta")

"REASONING"
Cognitive Process
(INTELLECT)
("mano")


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CULTIVATION OF MORALITY
Page 9




THE MIDDLE WAY



Kāmesu-kāma-sukhallikā-nuyoga
INDULGENCE IN SENSUAL PLEASURES





Atta-kilamathā-nuyoga
SELF-TORMENT & SELF-MORTIFICATION

Conscious Relaxation,
Introspective Attention,
Mental Equilibrium.
SUBLIME EIGHTFOLD WAY

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CULTIVATION OF MORALITY
Page 10

PROCESS OF EXPERIENCE

❖ Experience is a Chain-Reaction:

8 Worldly Conditions:

- ☒ Gain & Loss
- ☒ Fame & Ill-fame
- ☒ Praise & Blame
- ☒ Pleasure & Pain


(Lokavipatti Sutta AN 8:6)

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The 10 Unwholesome Kammās

<ol style="list-style-type: none"> 1. Harming life; 2. Taking what is not given; 3. Sexual misconduct; 	}	BODY
<ol style="list-style-type: none"> 4. False speech; 5. Malicious / divisive speech; 6. Harsh / harmful speech; 7. Gossip; 	}	SPEECH
<ol style="list-style-type: none"> 8. Covetousness; 9. Ill-will / hatred; 10. Wrong view / delusion. 	}	MIND


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PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:



STRESS
"Dukkha"

BODILY
CONDITIONS

PERCEPTION
("Viññāna")


COGNITIVE PROCESS
("Mano")

AFFECTIVE PROCESS
("Citta")

DISTRESS
"Domanāsa"

Be mindful of your bodily conditions:

- Heart rate
- Breathing
- Muscle tension
- Body temperature
- Facial expression
- Vocal expression
- Fist & arm action
- Perspiration




**Pause, Relax,
& T.H.I.N.K.**


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CULTIVATION OF MORALITY

Page 13



"VEXATION & FEVER"



"Reflecting wisely, he abides
with the ear faculty restrained...
with the nose faculty restrained...
with the tongue faculty restrained...
with the body faculty restrained...
with the mind faculty restrained..."

While taints, **vexation, and fever** arise in one who dwells with the faculties unrestrained, there are no taints, **vexation, or fever** in one who abides with the faculties restrained.

These are called the **taints** that should be abandoned by restraining."
Excerpt from MN 2 : Sabbasava Sutta

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CULTIVATION OF MORALITY

Page 14



FREEDOM FROM TENSION



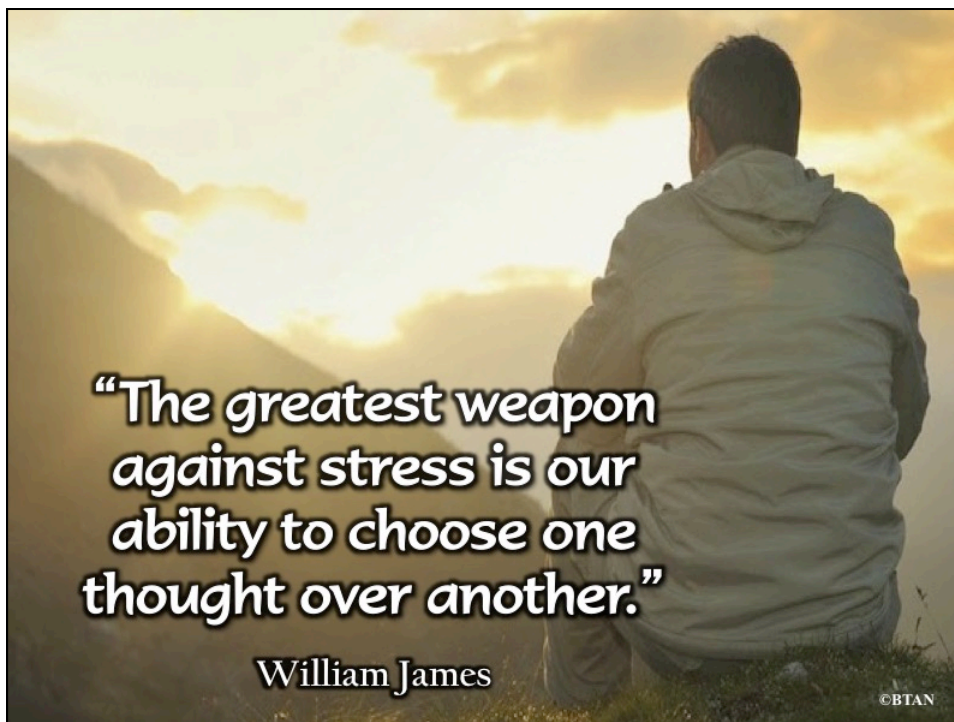
1. RELAX THE BODY: *Conscious Relaxation*


- Bio-chemical activities gradually subside;
- Tension in the body eases;
- Mind no longer disturbed by tension in the body.

A relaxed body is a necessary condition for a calm mind!


2. CALM THE MIND: *Introspective Attention*

- Relaxed body suggests absence of threats;
- Conscious focused attention on Wholesome Intention;
- No emotional excitement – mind calms down;
- No further arousal of bio-chemical reactions.






ABANDONING EVIL WAYS




- ① Pay attention to body sensations:
 - Heart rate, breathing, body temperature, tensions;
- ② Pay attention to feelings in the body:
 - Pain, pleasure, irritation, repulsion, disgust;
- ③ Learn to **Pause & Relax** first:
 - Breathing, relaxation exercises;
- ④ Pay attention to emotional states:
 - Mood, temperament, emotional state;
- ⑤ Pay attention to your intentions and tendencies:
 - T.H.I.N.K. before speaking or acting.


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CULTIVATION OF MORALITY
Page 17






ABANDONING EVIL WAYS THE MIDDLE WAY






❖ PAUSE
(allow time for emotional excitement to subside)



❖ RELAX
(take deep breaths, relax, and consciously compose the mind to respond)




❖ T.H.I.N.K.
(purposefully focus on wholesome & beneficial response to the problem)


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CULTIVATION OF MORALITY

Page 19



ENTER THE GOOD LIFE



- 1. GRATITUDE:** Recognize, appreciate, and be thankful for one's good fortune, blessings, and meritorious conditions;
- 2. EMPATHY:** Be mindful and recognize other beings' suffering, and empathize with their unfortunate predicament;
- 3. METTA:** Aspire to relieve and heal others of their hardships and suffering;
- 4. COMPASSION:** Reach out with kindness and compassion, extend beyond self to be of service for the well-being and harmony of one and all.

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CULTIVATION OF MORALITY

Page 20



MIND & LIFE
INSTITUTE

ASPIRATION OF SELFLESSNESS

- The aspiration to relieve suffering reduces activation in the Amygdala;
- People differ in their skill level at voluntary down-regulation of **negative affect**, as reflected in the decreased activation of the Amygdala, which is accompanied by increased activation in the Ventromedial Pre-frontal Cortex.



Karaniya Metta Sutta (Sn 1.8)

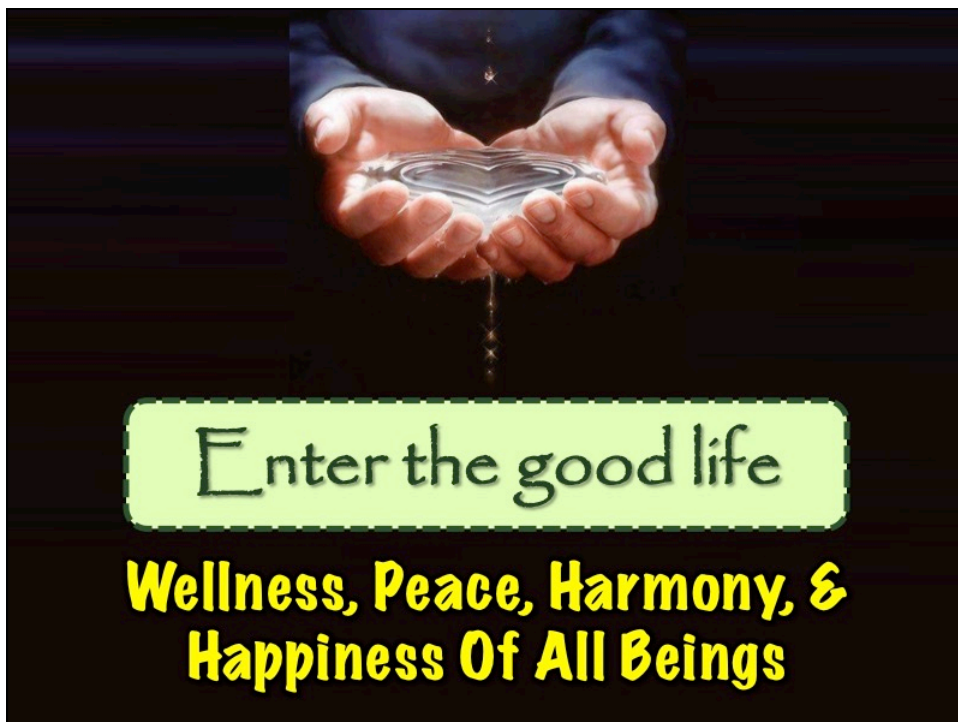


"Let him not deceive another nor despise anyone anywhere. In anger or ill will let him not wish another ill.



"Just as a mother would protect her only child with her life, even so let one cultivate a boundless love towards all beings.


"Let him radiate boundless love towards the entire world — above, below, and across — unhindered, without ill will, without enmity.


(Excerpt from Karaniya Metta Sutta, Sn 1.8)






 **THE MIDDLE WAY** 

Kāmesu-kāma-sukhallikā-nuyoga
INDULGENCE IN SENSUAL PLEASURES 


THE MIDDLE WAY  **Conscious Relaxation,
Introspective Attention,
Mental Equilibrium.**
SUBLIME EIGHTFOLD WAY

Atta-kilamathā-nuyoga
SELF-TORMENT & SELF-MORTIFICATION

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ABANDONING EVIL WAYS THE MIDDLE WAY




1. RELAX THE BODY: *Conscious Relaxation*
 - Bio-chemical activities gradually subside;
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ENTER THE GOOD LIFE



1. **GRATITUDE:** Recognize, appreciate, and be thankful for one's good fortune, blessings, and meritorious conditions;
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3. **METTA:** Aspire to relieve and heal others of their hardships and suffering;
4. **COMPASSION:** Reach out with kindness and compassion, extend beyond self to be of service for the well-being and harmony of one and all.

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**Not Harming Self
Not Harming Others
Wellness, Peace,
Harmony, & Happiness
Of All Beings**

Abandon all evil ways,
Enter the good life,
Purify one's mind
This is the teaching
of the Buddhas.
(Dhammapada verse 183)

āpassa akaraṇaṃ,
Kusalassa upasampadā,
sacitta pariyodapanam ~
Etaṃ Buddhāna' sāsanaṃ.




Metta

- ❖ *Gratitude - blessing;*
- ❖ *Empathy - understanding;*
- ❖ *Metta - aspiration;*
- ❖ *Compassion - selflessness.*


Metta


Send love when we see hatred,
 forgiveness when we see resentment,
 strength when we see weakness,
 tranquility when we see chaos,
 peace when we see hostility,
 courage when we see fear,
 hope when we see despair,
 comfort when we see pain,
 kindness when we see cruelty,
 compassion when we see suffering.

*May suffering ones be suffering free, the fear-struck fearless be;
 May grieving ones shed all grief, may all beings find peace & relief.*



Sublime Eightfold Way



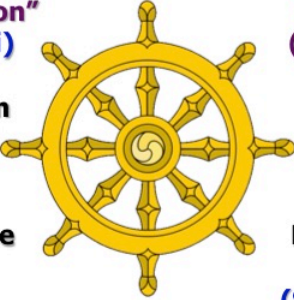


Harmonious Perspective
"Right View"
 (Sammā Ditṭhi)

Paññā

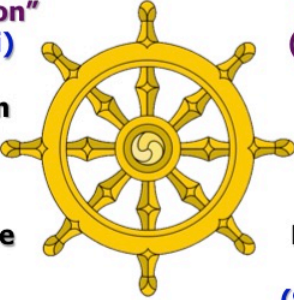
(wisdom)

Harmonious Equilibrium
"Right Concentration"
 (Sammā Samādhī)



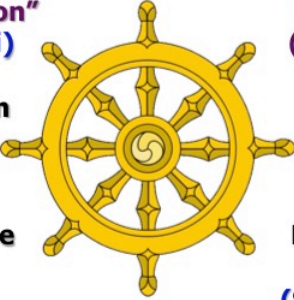
Harmonious Orientation
"Right Intentions"
 (Sammā Sankappa)

Harmonious Attention
"Right Mindfulness"
 (Sammā Sati)



Harmonious Speech
"Right Speech"
 (Sammā Vācā)

Harmonious Exercise
"Right Effort"
 (Sammā Vāyāma)



Harmonious Action
"Right Action"
 (Sammā Kammanta)

Samādhī

(tranquility)

Harmonious Lifestyle
"Right Livelihood"
 (Sammā Ājīva)

Sīla

(morality)

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